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Preaching

THE CHRIST OF ST. MARK

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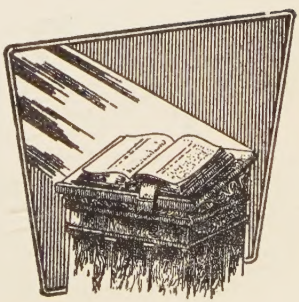

EDITORIAL COMMENTS

Pulpit Preaching is now in its fourteenth year of publication. No more wonderful experiences have been ours than the privilege of hearing from readers. Hardly a week goes by that we do not receive a note from someone who says that this little magazine brings a blessing to him or inspires him in his ministry.

Sometimes, too, we get brickbats. These constructive observations have guided our thinking and, we feel, aided in our attempt to bring into your offices a periodical that has meaning and real usefulness.

Some months ago we invited our subscribers to lend a hand. We expressed ourselves in this manner. **Pulpit Preaching** is a non-profit and non-commercial publication. We do not accept advertising, although we could fill half our pages with paid copy. We do not introduce this magazine to a wide audience through paid announcements in other publications. By actual count, most of our new subscribers come to us through a kindly word offered in our behalf by long-term subscribers. So we invited our subscribers to send along names of pastors to whom we might send a sample copy. The result? We received scores and scores of names. For this evidence of support, we were most appreciative.

Now we wish to invite you to do the same thing once again. Will you list the names of persons to whom you wish us to send sample copies? We hope to gain a thousand new names. We think that this is the most

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WORTH QUOTING

E. PAUL HOVEY

A person must find time to go off and be lonely and to ask himself what is happening in his own mind.

Carl Sandberg

* * *

Some years ago Van Druten wrote a play about Berlin when Hitler and the Nazis were coming to power. His play had a strange title: "I am a Camera." The play merely recorded what the author saw — as a camera might record it. He did not take sides nor pass judgments. The late Halford Luccock asked the questions: Are we more than cameras as we look out upon the world? Are we merely seeing the sin and suffering and need? Or do we DO something about these things?

Mrs. Paul Halladay

* * *

Life is not a race. Life is an adventure, a going forward, a confident search. There is a creative drive in every one of us that wars against destruction and dissolution. The efforts that we make to instill this urge in children and young people may mean the measure of their maturity.

Karl Menninger

* * *

They might not need me, yet they might,

(Continued on page 17)

Next month's themes will be "World Wide Christianity," sermons for World Communion Sunday, and "Triumphing Over Trouble."

Pulpit Preaching

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WORDS OF FAITH AND INSPIRATION FROM THE GOSPEL OF ST. MARK

FOUR SERMONS IN A SERIES

THE CHRIST OF ST. MARK

J. R. Brokhoff, St. Mark's Lutheran Church, Charlotte, North Carolina

I. CHRIST THE WORKER

Scripture: Mark 1

In the gospel of Mark we find a Christ who was ever busy. He is always going somewhere, speaking to a group or individual, or doing something for someone. The picture of Christ we get in Mark is a man on the run. He has no time to rest. He is an energetic, busy, hard-working Christ who gets things done at once. In the first chapter of Mark we have the account of one day in Jesus' life. It is an illustration of Christ the worker.

I

Mark's gospel shows a Christ who prepared himself for his work. We all know that every important job requires training and preparation. The more important and responsible the task, the more preparation is needed. Then when a man goes to work, he knows what to do and how to do it. There is not time to train or prepare while on the job.

Christ prepared himself over a long period of years. He was thirty when he began his work. Why did he wait so long? Why did he not start at twenty and have ten more years to perform his works of mercy? Nobody knows the answer, but we know that the thirty years were not wasted. During this long period of time Jesus had time to study people, meditate upon the meaning of human existence, and mature. When he began his work, he was a grown adult who knew what life was all about.

In the lives of great men, we find that they too took years to prepare for their mission. Moses spent forty years in the wilderness before God called him to lead the children of Israel out of slavery in Egypt. St. Paul did not begin his ministry of preaching immediately after his Damascus Road experience. He spent forty years in Arabia preparing for his later work. In our own day a minister is expected to spend at least seven years after high school preparing for full-time service as leader.

This is true in our individual Christian lives. To be a Christian worker, we need time to think before entering upon Christian work. It is not good for a person to jump into the Christian faith as a result of an emotional experience at a revival. He needs to study, contemplate the meaning of the Christian faith, and know what he believes and why he believes it.

Jesus prepared also by waiting for God's call before he attempted full-time work. He went to John the Baptist to be baptized. During this experience he heard God's voice, "Thou art my well beloved son in whom I am well pleased." Then the Holy Spirit like a dove descended upon him. For the first time Jesus fully realized who he was and what he was to do in life. Knowing this, Jesus was prepared to begin his ministry.

Like Jesus every person needs to be called of God to serve. We often talk about "The call to the ministry." But we ought also to talk about the call to be a nurse, teacher, doctor, salesman, or engineer. Every person should

feel he is called to serve God through his vocation. "Vocation" is a Latin word meaning "calling." Every Christian needs to ask himself: "What does God want me to do with my life? How does God want me to serve Him with my talents?" When he is sure of God's call to serve in a specific way, he is ready to go to work.

Jesus was prepared also by being tested and tried. Right after his baptism he goes to a wilderness to be tempted. To be tempted means to be tested. Jesus now knew who he was — the divine Son of God — and he knew what he was to do with his life. The question now was how he was going to carry out his mission. It was a matter of methods. While studying this for forty days, he was tempted to use the wrong methods. He was tested and tried, but he came out stronger than ever.

Have you ever wondered why you have so many temptations and trials? You may have fears, worries, and prospects of defeat. Why does cancer have to strike you or a member of your family? This is God's way of testing and trying. Are you able to take it? How strong are you? If you take your trials in the right way, you come out of it a stronger person. You are able to be more understanding and tender-hearted. You appreciate other people's problems. You are in a position to render more aid. Through adversity God makes you a better, stronger person.

II

In addition, Christ the worker, according to Mark's gospel, rendered a general work. Jesus was not a specialist in his field. He covered the entire realm of a man's work. He was a specialist in all fields.

His ministry is usually divided in three ways. He had a preaching ministry. Jesus was a popular preacher. The gospel says that the common people heard him gladly. Moreover, he was a positive preacher. Mark tells us that the content of his preaching was, "Repent and believe the gospel." This is exactly what John the Baptist preached. But what a difference in their preaching! John emphasized the negative aspects of religion. He condemned and criticized all wrong. Many people today think that a sermon should do the same. They ask why we preachers do not cry out against sin, why we do not curse the darkness, why we do not condemn adultery, divorce, and drunkenness? They feel that every sermon should be like Harry Truman's "Give 'em hell" speeches.

That was not Jesus' emphasis. He struck the positive note. He told about the love, mercy, and goodness of God. He appealed to men to be what God made them. He challenged men to give their best and to measure up to their potentiality.

There is something about the manner of Jesus' preaching that attracted. He had a tone of voice and a depth to his speech that were compelling, reflecting his intimacy with God. After a dinner meeting of a certain group, each was called upon to say something. One man recited the Twenty-third Psalm with eloquence and dramatic art. When he finished, there was sustained applause. Then a little, quiet man said the Twenty-third Psalm. When he started there was a twitter of ridicule. He spoke so simply and sincerely that when he finished there was reverent silence. The orator put his hand across the table to the second speaker and said, "Sir, I know the Psalm but you know the Shepherd." This was the way it was with Jesus. He knew the Shepherd-God. They were one, and when he spoke of God it was with tenderness and depth.

Then there was the teaching ministry of Jesus. His teaching was penetrating and yet interesting. He spoke to the plain people in stories, anecdotes, and illustrations. They were called parables. They held the attention of the crowds, and yet they contained profound truths. We use and love to this day parables like the

Good Samaritan, the Prodigal Son, and the Sower and the Seed. No one has been able to fathom the depth of truth hidden in those parables.

His teaching was also authoritative. When Jesus was finished teaching, the reaction was that he did not teach like one of the scribes who always quoted authorities outside themselves. They spoke in terms of rote and generalities. Jesus spoke directly as though he knew what he was talking about. He was giving them first-hand knowledge of the truth.

This means everything to us. When Jesus speaks, we know that he speaks from and with the mouth of God. His words are absolute truth that can be trusted and accepted. When we are lonely and afraid, we hear Jesus saying, "Lo, I am with you always." We take that at face value. We accept it as true. And at once we sense his presence. When we lose a loved one, Jesus says to us, "Let not your heart be troubled. In my Father's house are many mansions." Then we have peace. We are not overcome with grief. We feel at peace in knowing our loved one is with Jesus in love and joy. When troubles throng and you think that you cannot take any more of it, you remember what Jesus said, "My grace is sufficient for you." You then can walk unafraid through the deep waters of affliction. You have a strength you never had before. His grace was there. His words were true.

Now look at the healing work of Jesus. Through his healing he demonstrated the power of God. Yet he never performed miracles for publicity but out of pity. In this first chapter of Mark we have the account of healing a leper. This man for years was isolated. No one came near lest he would catch the incurable disease. No one would touch him, not even his wife or children. He was alone and shunned. Then Jesus fearlessly touches his leprous hand because he had compassion on him.

Jesus was very careful not to perform miracles of healing to arouse notoriety, He commanded each person healed to tell no man. Often he took the person to be healed behind the scenes where no one could see what happened. Jesus was not interested in being a wonder-worker or a miracle man. He did not want this kind of publicity. He did not want a following based upon his ability to heal. If Jesus were alive today, he would have no healing sessions on TV like certain "faith-healers" who exploit faith healing for their personal profit. Jesus did not come primarily to heal bodies and minds. He knew as we do that the body lasts for seventy years and the mind goes with it. But the soul is eternal. Jesus came to save souls, to bring forgiveness to men, to get people right with God, and to develop them spiritually and morally.

III

Christ, according to Mark's gospel, was an urgent worker. In this first short chapter one word is repeated nine times. The word is "immediately." Jesus immediately went here. Jesus immediately did this. Jesus immediately said this. The first chapter expresses by repetition the urgency of Jesus in getting his work done. At one time Jesus said that he must do the works of him that sent him before the night comes when no man can work. For him the time was short. He had so much to do and so little time to do it. He had the job of planting the church and saving the world. He at once went here and there doing his work.

The time is short for us, too. Yet, we modern Christians are overcome with a sense of indifference and apathy. We will do Christian work when we get around to it, when we find time, or when it is convenient. There is no immediacy about Christian work.

But we need a sense of urgency if we are going to save this world. For one thing, consider the poverty of today. It is reported that every day in the world seven to nine thousand peo-

ple die from malnutrition. At the same time, we have barns bursting with grain costing us millions of dollars a year just to store it. Why are we so slow in sharing through church and state? Do you know what is going to happen before long? The poor, underdeveloped nations of the world are going to rise up in revolt. They are looking across the seas at our affluence and unwillingness to share. They are going to demand with violence their share. Then war will result and we will lose all we have. Better share now or some day soon lose everything!

In the field of human relations, are we urgent enough in working for better relations? Unless we do something fast in regard in human relations, we shall be lost. Right now we are beginning to reap the harvest of what we have sown over past decades. We, in a sense of white superiority, made colored people slaves and servants. We segregated them as not being good enough for us and we are still discriminating against them on the basis of their color. What is now beginning to happen?. Among the colored there is a hatred and resentment against past white treatment, and the reckoning day is now here. Unless we hurry and improve race relations and take all men as our brothers, we are doomed. Our days are numbered.

How apathetic we are toward evangelizing the world! Is it not significant that we should have 70 million people in America outside the church? Yet we have a church on almost every corner. The church is growing at a pitiful rate of two percent a year. Why are we so slow in winning America for Christ? It is an urgent matter.

Throughout the world, doors are being closed to foreign missions. Did you know that today there are 500 million more non-Christians in the world than twenty-five years ago? Think of it. China has already bolted the doors with Communism. Recently India's Congress passed a law prohibiting foreign missionaries unless they were humanitarian experts. In foreign countries nationalism is being re-born and old, dead religions are coming to life. These will have no part of the Christian gospel. The time is soon coming when we will not be able to obey Jesus' command to go into all the world and preach the gospel. Why don't we send more missionaries and pour in more money to get our foot into the foreign doors before it is too late? Is it due to a lack of urgency?

Jesus did not work alone. When he began his public ministry the first thing he did was to call twelve disciples to live and work with him. He trained, taught, and prayed with them. He expected them to continue his work when he left. An old story says that Jesus returned to the Father and gave his report. He told how he lived, died, and rose again. The Father thought all of that was fine, but what about continuing the work of extending the Kingdom to all men? Jesus replied that he had chosen twelve men whom he trained to continue his work until the whole world was won. God said: "But suppose they fail to do their work. Have you no other plan?" Jesus simply replied, "I have no other plan."

When Jesus was on earth he was a busy worker. How does he work on earth today? He works in and through his faithful followers, his modern disciples. This means that we must cooperate with Christ. Without us, Christ can do nothing. Without Christ, we can do nothing. The world will not be saved if we twiddle our thumbs, rock in a rocking chair, and say, "God will take care of things." It depends on us and on our cooperation with God. Like Jesus we must work day and night with a great sense of urgency. It is time to go to work for and with Christ. "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord."

II. CHRIST THE KING

And the inscription of the charge against him read, "The King of the Jews".

Mark 15:26

Mark emphasizes the royalty of Christ. Jesus must have impressed the people of his day that he was a king. During his trial, Pilate asked Jesus privately, "Are you king of the Jews?" Jesus answered, "Thou sayest that I am." Then Pilate went to Jesus' accusers and asked, "Shall I crucify your king?" When Pilate turned Jesus over to the soldiers, the men decided to mock Jesus as king. They crowned his with a crown made of thorns. Since a king holds a scepter, they put a reed into his bound hands. Then they bowed their knees before him and cried, "Hail, King of the Jews." Since a king wears royal purple, they found an old dirty, ragged piece of cloth and put upon Jesus. They made fun of him as king.

When the time came for the accusation to be written and placed over his head on the cross, Pilate wrote the words of the text, "The king of the Jews." Indeed Jesus was a king in every way. According to his human nature, he was a king by being a son of David, Israel's greatest king. Through his veins flowed the blue royal blood of royalty. According to his divine nature, Jesus was a king. He was God's son. And who was God? He was king of creation and lord of the universe. Since Jesus was equal with God, he also was a king. The enemies of Jesus did not know how correct they were when they accused him of being a king. He was king of the Jews; he was king of all mankind.

I

As a king, Jesus had all the prerogatives, rights, and privileges of a king. One of these was authority. Every king has authority to do and say what he wishes. This was a big point with Jesus' enemies. They heard him say things they never heard before. They looked at his radical acts. They came often to him and asked, "By what authority are you doing these things?" Jesus' authority came directly from God, because he was God's Son. This his enemies did not understand and refused to accept.

In Mark's gospel, we see evidence of Jesus' authority as king. He had, for one thing, the authority to forgive sins. Jesus upset his opponents one day when a paralytic man was brought to him for healing. Jesus simply said to the man, "Thy sins are forgiven thee." The religious leaders considered this to be blasphemy. They said: "How can he say this? Only God can forgive sins." Of course, only God can forgive sins, but Jesus was speaking for and as God.

Jesus is doing this today through his church. He has given authority to his church to declare forgiveness of sins. We call it the power of the keys. Do you remember the words spoken before the Communion service? "As a minister of the church of Christ and by his authority, I declare unto you the entire forgiveness of all your sins." When I said these words to a dear old shut-in, she was so impressed that she interrupted the private Communion service by saying, "Pastor, those are mighty big words you just said." They are mighty big words. These are the most important words you and I can ever hear on earth. Through the pastor, Christ is exerting his kingly authority to forgive. It is not the pastor who forgives. He merely forgives on the basis of Jesus' authority. When therefore we hear these words said, we should believe and accept them. At this time Jesus is assuring you that your sins are forgiven because of his mercy and your repentance and faith.

Jesus' authority is also seen in his words. Each word seemed to have authority. When a centurion came to

Jesus in behalf of his sick servant, Jesus offered to come and visit in the home. The centurion said that was not necessary. "Just say the word and it will be enough." One time the disciples had fished all night and caught nothing. The next morning Jesus told them to let down their nets. Peter said they fished all night and took nothing, but he added, "Nevertheless at thy word I will let down the nets."

The simple words of Jesus had authority. When Jesus spoke to the demons possessing a person, at once they left the person. When Jesus called his disciples, he didn't give them an argument, or an explanation of the advantages of going into the ministry. He simply said two words, "Follow me." There was something about his words—the magnetism, authority, and appeal—that made the men leave all and follow him. If you will hear the words of Jesus, you too will respond. You cannot help it, because of the authority of his words. When you hear his words proclaimed or when you read his words in the Scripture, they will capture you and bring you a challenge and comfort.

As king, Jesus had authority over the past. He was not bound to old laws, customs, or traditions. He came to fulfill the laws and to put new wine into new bottles. One instance dealt with the Sabbath. Jesus did not obey the strict laws of the Sabbath. He ate, walked, and healed on the Sabbath in opposition to the Sabbath laws. For this he was severly criticized and condemned. Jesus maintained that the Son of Man was Lord of the Sabbath. He taught that the Sabbeth was made for man and not man for the Sabbath. He was against the stringent laws that were an affliction to men of his day. In the same spirit Jesus would oppose our Sunday Blue Laws that sometimes are ridiculous. Jesus wants men to get the most out of Sunday that they may develop in body, mind, and spirit.

Since Jesus has all authority as king, we need to acknowledge that authority and obey it. Have we not in this generation lost our respect for authority? A Scoutmaster recently complained, "The Scouts do not have any respect for authority of superiors." This is a symptom of our day. We see the lack of respect toward law and order, and it is expressed in lawlessness and delinquency. If this one point were heeded today, it would mean a change in our world. Delinquency and crime would disappear as people gave respect to the moral and spiritual authority of Christ. When Jesus speaks, it is with authority, for he speaks from God. When Jesus acts, he does it because of his authority as King of Kings. It is for us to heed him and place ourselves willingly under his authority.

II

Another aspect of Jesus' royalty is his power. We all know that a secular king has top power. There is no higher power in his kingdom. The same is true with Jesus. Once he said, "All power is given unto me in heaven as in earth."

In the fifth chapter of Mark, we are given a few cases of Jesus' power. One instance shows us the power Jesus has over the mind. There was a demented man living in a cemetery. Nobody could do anything for him. When Jesus spoke to him, he regained his right mind. The demons went into a herd of swine.

In our day of psychiatry, we are still stymied by mental illness. We wish we knew what to do with our friend or member of our family who has the wrong ideas or feelings. We wish we could do something to help, but we cannot reach him. We cannot get inside his mind. We cannot get him to see things as they really are. To put him in a hospital is like a living death. We would prefer death to a life plagued with mental illness. Where men and psychologists fail, Christ with his power enters and heals.

In the same chapter we have a case of Jesus' power over the body. There

was a woman who had had a hemorrhage for twelve years. She went to every doctor and spent all of her money on doctors' fees. Then when Jesus was passing through a crowd, the woman touched the hem of his garment and immediately she became well.

Have you not experienced a helpless feeling when you stand outside a hospital room and the doctor tells you there is no more that he can do? All you can do is hope and pray. Though Christ heals through doctors and nurses, Christ often takes over when medical science is impotent. He can heal through faith today.

The greatest demonstration of power was Jesus' raising a little girl from the dead. Jairus came to Jesus to heal his sick twelve-year-old daughter. As they arrived, friends came and said there was no reason to bother the Master for she was already dead. Nevertheless, Jesus went to the home, took the girl by the hand and said, "Little girl, I say to you, Arise." At once she got up as though she were asleep.

When your loved one is lying in a casket, you feel utterly helpless in bringing him back to life. Then we realize how futile are man's efforts in overcoming death. Call in the wisest philosopher or professor, and he turns away without saying a word. He cannot do anything. Ask a brilliant scientist to come and do something. You tell him how impressed you are with his scientific inventions, but he too goes away with a shrug of the shoulders. Then call in a statesman like Khrushchev who has abundant power over millions and the fate of the world. You ask him to use his power to restore this little girl. He goes away without being able to make the little girl move a finger. It is only Jesus who has the power to give life, for he is the Author and Master of life. He gives life; he takes it away; and he can restore it again.

You may be thinking that this is all right for twenty centuries ago. You can see Jesus' power then, but you want to know why you cannot have that power right now. You have a mother who is slowly dying. How about getting Jesus' power now to heal her? Here is a man who has been drinking heavily. He wants to stop. He knows it is ruining his life. But he wants to know where he can get the power to do what he wants to do.

Jesus' power is available today, but it is subject to two conditions. The one is that power must conform to God's will. Even Jesus could not use his power to save himself from the cross. You remember how in Gethsemane he said, "Not my will but Thine be done." Paul asked Christ three times to use his power to extract a thorn from his flesh. It was not done. All Paul heard was, "My grace is sufficient for thee." Yet Paul is the one who wrote, "I can do all things through Christ who strengthens me."

When that occurs, we need to be reminded that there is a greater power than physical help. There is the power to do good, to love, and to endure all manner of trials and hardships. Though sickness is not taken away and though a bad situation is not cleared up. God is not powerless nor unwilling to help us. If we go to God, He will give us the power to live with it and in spite of it.

The other condition is faith. There was a time when Jesus could not perform any miracle. It was in his home town of Nazareth. They did not believe in him. They simply said: "Is this not Joseph's son? Do we not know his mother, brothers, and sisters?" Because of their unbelief, Jesus could not heal. Lack of faith can cancel Jesus' ability to help.

Faith is necessary to receive power. Often Jesus said at the close of a miracle, "Thy faith hath saved thee." Again he said, "According to your faith be it done unto you." All the power of Christ is available and is at our disposal. We will take as much

power as we have faith to take. Faith is a receptive agent. It receives the power into our lives. This can be seen in praying with faith. Often we pray: "O God, I am in a mess. I need Thy power and help now." Then we stop praying and nothing happens, we go back and pray the same again and again. God is saying: "Yes, I want to help you. Here is the power you need." But then we turn away and begin to ask all over again. When we pray in faith we should be accepting what God offers. We should say: "Dear God, I am receiving Thy power. I am beginning to feel better already. Thank you so much." In this case the person has the faith to receive what God is waiting to give. Jesus can do nothing without our taking his power by faith. According to your faith, be it done unto you.

From all that has been said, we cannot escape the conclusion that Jesus is not only king, but King of Kings and Lord of lords. He is not only "King of the Jews" but king of all mankind. Nevertheless, we must face the question whether Jesus is king of our lives. Does he reign in our lives? He will not be king until we accept him and crown him Lord.

III. CHRIST THE SAVIOUR

> The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him. Mark 3:6

> And he began to teach them that the Son of Man must suffer many things, and be rejected by the elders and the chief priest and the scribes, and be killed, and after three days rise again. Mark 8:31

Anyone can see that the new St. Mark's church is a church of the cross. Who can miss seeing the large marble crucifix on the exterior of the west end of the nave? On the chapel's flesche is a Latin cross. Look to the top of the tower and you will see another form of a Latin cross. If you walk around the back of the church you will see on the exterior of the chancel wall a Jerusalem cross consisting of a large cross and four small Greek crosses within its arms. Many of our interior doors have a small cross. To see inside a room you must look through a cross.

From beginning to end Mark tells us about the events that have one destination — Mt. Calvary. As someone has said, the power of St. Mark's gospel is the power of the cross. As early as the second chapter we read about opposition growing against Jesus. In the third chapter the enemies of Jesus discuss how they might murder him. Mark also tells us about God's intention of Calvary. Repeatedly Jesus teaches his disciples that he must go to Jerusalem, suffer at the hands of the religious leaders, die and rise on the third day. This was planned from eternity. In Mark we read about these two movements both leading inevitably to the cross. Jesus was too good for this sinful world. He was doomed to die at the hands of wicked men. On the other hand, there was no other way man's salvation could be secured. When these two movements meet, the horizontal and vertical lines of movement result in a cross. Thus, in Mark we have a portrait of Christ as Saviour. We see him with a thorn-crowned head hanging on a cruel cross. This is the world's Saviour, the Lamb of God that takes away the sin of the world.

I

What did it mean to Jesus to be the Saviour? For one thing, it meant he had to endure deep sorrow. Jesus is known as "a man of sorrows and acquainted with grief." Though he had many happy times, Jesus was predominantly a sad man. His sorrow was one of not being understood. Have you ever felt this sorrow? You can not get anyone to understand

what you are trying to do. Your words are misquoted, and people take from what you said that which you did not mean. It is a lonely feeling. You are sorry they do not understand.

Jesus had this deep sorrow. He was not understood even by his immediate family. There was a time when people came to his mother, brother, and sisters complaining about Jesus' teachings. They explained his words by saying he was beside himself, out of his mind or insane. The people in his home town did not understand Jesus. When he tried to perform miracles on the sick, he could do nothing. They did not understand who he was. They asked: "Is this not the son of Joseph, the carpenter? Who does he think he is?" The religious leaders of the day once claimed that Jesus was a devil. They said he was a prince of the demons and was in league with Beelzebub. One of his disciples did not understand he was God's son. Philip said, "Show us the Father and we will be satisfied." Jesus responded: "Have I been with you, Philip, all this time and you have not known me? He that hath seen me hath seen the Father."

The sorrow of Jesus was also one of unrequited love. Is there anything more tragic than this? Was this not the case of the father of the Prodigal? The father loved his son, but the son did not love in return. He preferred to go a far country. It happens today between parents and children. Parents may love their children dearly, but the children often treat their parents like dirt under their feet. Have you never seen this in the marriage relationship. A mate is devoted to the wife or husband, but the other mate has no feeling in return. He or she just does not care. Indeed, this is a deep arrow.

Jesus had the experience of man in loving and not being loved in return. His disciples forsook him and fled. Can you imagine one of your best and closest friends saying not once but three times, "I do not know the man?" Jesus had that happen to him. Another friend comes up to kiss him. Jesus asks, "Friend, betrayest thou the Son of man with a kiss?" The people did not care about Jesus even though he cared for them with all his heart. These are sad words, "He came unto his own and his own received him not." He looked over Jerusalem and said, "O Jerusalem, Jerusalem, how I would have gathered thee." While on the cross, Jesus felt alone and deserted. How could God do that to him? Twice God said, "Thou art my beloved Son in whom I am well pleased." Throughout his ministry God was his strength, his power, and peace. Now in the moments of his greatest need, God seems far away. In abysmal agony, Jesus cries, "My God, my God, why hast thou forsaken me?"

All of these sorrows came from Jesus' heart of love. If Jesus did not love mankind, he could have shrugged them off and gone his way. It was love that made him suffer the sorrow of the soul.

II

For Jesus to be the Saviour meant suffering. He endured the pain of physical suffering. Today we may not appreciate what he had to bear because capital punishment has been made easy. Today a criminal on an electric chair or in a gas chamber has only a minute or two to suffer. The cross was the most horrible death a man could die. It was so terrible that Romans would not permit their worst citizens to be executed on a cross. Men were literally nailed to a wooden beam. Their weight pulled and tore the flesh in hands and feet. There they hung until they could stand no more. Little by little their strength gave way. It was long and drawn out. The condemned prayed for death to relieve them. All of this Jesus had to suffer. The physical pain was brutal.

His suffering was also mental. They were not content to let him die in peace. They dressed him up as a

king. They gave him a crown made of thorns. A reed was put in his bound hands to serve as a sceptre. They bowed their knees and cried, "Hail! King of the Jews!" They spit in his face. They mocked and railed upon him. While he was on the cross they threw truths at him, but they did not know they spoke the truth. "If he is the Son of God, let him come down from the cross. He saved others; himself he cannot save." He was the Son of God. He could have come down from the cross. What a temptation it must have been for him to do just that! He did save others, but he could not save himself if the whole world were to be saved.

In Jesus' suffering we have an example and model for our trials. When we see how he suffered in body and mind, we know that he suffered the same pain and agony as we. But His was far greater than ours. We look to him in our suffering and we see how we should bear it. Jesus was patient, forgiving, and kind in all of his agonies. He did not condemn or curse his tormentors. He learned obedience by the things he suffered.

There is something attractive about Jesus' suffering. Roualt, a modern painter, was probably right when he invariably painted Jesus with a sad face and in the throes of crucifixion. It is not the happy, virile Jesus that draws men. Through history men have been drawn by the bleeding, suffering Christ on the cross.

III

To be our Saviour Jesus paid the supreme sacrifice of his life. He died for us. Because we talk so often of the sacrifice of the cross, we may lose the real meaning of the price Jesus paid. We may think that this was simple for God, and it was all in a day's work. One time a chicken and a pig were walking in a field. They saw a sign, "Ham and eggs." The chicken said to the pig: "See that sign. Doesn't it make you proud? Just think that sign is seen all over the world." The pig answered, "Yes, it makes me proud, but remember it is just a day's work for you but for me it is a personal sacrifice." For Jesus to go to the cross was not in a day's work but a real, personal sacrifice. It took his all, his very life which he loved like any man would.

When Jesus died on the cross, he paid a price for the sin of the world. His death was more than a martyr's tragic death. It was not a matter of a victim meeting defeat. In and through Jesus' death something terrific took place. Christ was taking away the estrangement between man and God. The wall of separation was torn down that man and God might be one. On the cross Jesus carried the sins of the world. In the third century a giant of a man was won for Christ. He decided he would serve Christ by carrying Christian wayfarers across a turbulent river. One day he carried a child who got heavier as they crossed the river. On the other side the child had become Christ. The giant was then named, Christopher, meaning "Christ-bearer." The king became jealous of Christopher's popularity. He sentenced him to death. On the eve of the execution Christ came to him and said, "Marvel not, for with me, thou hast borne the sins of all the world on your shoulders." That is what Christ did. He bore the sins of the world as he hung on the cross.

But this is only one side of the coin. The other side is what it means to us that Jesus is the Saviour. Does it really mean anything to us? I took one night of my vacation to see the movie, "Ben Hur," a tale of the Christ. In it there is a magnificent account of the crucifixion. Because it left me speechless and emotionally spent, I was particularly impressed by the reactions of other people when the show was over. One said, "That was a good show." The thought came to me, "Is that all it was — just a show, a spectacle that entertained you for four hours?" Another was asked, "What did you like best of the pic-

ture?" The answer was, "I liked the crucifixion." It was like liking a dress, a new car, or the second act of a vaudeville show. Another said that the picture so impressed her that she wanted to be good for at least two days.

That is the problem we face today. This story of the cross is for many no more than a dramatic story. It is a historic event only and happened long ago, but it has no meaning for today. Existential theology is trying to bring home to us today that we need to get involved in that historic deed. Here was an impact made on the earth that divided history into two parts and changed the world. It brought life and salvation to the world. It is the most stupendous and meaningful event in history. How then can it be lightly and flippantly passed off as an entertaining show?

What should the fact of Christ as Saviour mean to us? It should cause us to acknowledge Jesus as the one and only true Saviour of the world. There was only one Jesus of Nazareth, one Christ, one cross, and one atoning death. There can be no other. This is the heart of the Christian religion. On it everything depends.

IV. CHRIST THE VICTOR

So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. Mark 16:19

Is Christianity a lost cause? When he left the Communist cause for democracy, Whittaker Chambers told a noted journalist that, while he was convinced that he was returning to the right side, he was also sure that it was the losing side.

Do we feel the same about Christianity. Is it the right side but also the losing side? Communists do not feel this way about their religion-political system. They believe that it is a historical necessity for Communism to conquer the world. Khrushchev boasts that our grandchildren will be Communists. They are certain that it is only a matter of time until every nation turns Communist and some day the world will be under the dominion of Soviet Russia.

Today Christianity appears to be in retreat. Secularism has robbed it of its influence among the masses. Wherever Communism conquers, Christianity is persecuted or driven underground. Shall we Christians today have a defeatist attitude?

Certainly the Founder of our religion had no part in a losing cause. In Mark's gospel we see Jesus going from victory to victory. He had power over the forces of nature and the bodies and minds of men. In the wilderness Jesus won over Satan's temptations. In Gethsemane he conquered himself when he said, "Not my will but Thine be done." He was not a victim of the cross but the victor. It is reported that Jesus set his face toward Jerusalem as flint and was determined to go there to suffer and die. In John 10 Jesus says that no man takes his life from him. He says he has power to lay it down and power to take it again. On his own free will and by his power he goes to the cross. His resurrection was proof that he defeated death and the grave. Forty days after his resurrection he ascended into heaven as our text says. It was the climax of his victory. As he returns to heaven we can see the saints, martyrs, prophets lining the way. The angels and archangels sing Hallelujahs. God beckons to Jesus to sit at his right hand in all power, authority, honor, and glory. He is the Victor — both on earth and in heaven.

I

Christ is victor! That is true, but does this fact mean anything for us as Christian individuals today? It can

mean a sense of victory because as Christ lives, we can live; as Christ won, so we can win today.

One of our victories through Christ is in our overcoming the world. Jesus once said: "Be of good cheer. I have overcome the world." That can be true for each of us. The world around us can get us down or we can rise above it. In an ancient temple there was a painting of a king making a chain out of his crown. In a corner of the same picture there was a slave making a crown out of his chains. It is easy to see what the artist was trying to portray. The king was enslaved by his position, work, and responsibilities. On the other hand, the slave had a faith and a spirit which enabled him to rise above the hardships and shame of his condition.

Faith in Christ enables a person to rise above the troubles and handicaps imposed by the world. In the New Testament we read, "And this is the victory that overcometh the world, even our faith." Spirit is greater than the world. By it we can rise above all disappointments and trials.

Many men have done so. They lived triumphantly in spite of things that would defeat many people. Though a cripple, Sir Walter Scott did his writing. Out of poverty Abraham Lincoln rose to become one of the greatest presidents. Helen Keller, though blind and deaf, graduated from school with honors. While deaf, Beethoven wrote his greatest symphonies. Emory Moyes of Ohio, a polio victim, pitched for his High School baseball team while seated in a wheel chair.

If we are in Christ, we shall have the faith and courage to carry on regardless of handicaps. Nothing will get us down. We will keep on struggling and ultimately we will win.

The world attempts to make us fall by tempting us. Many excuse their fall by saying the temptation was too great. The Bible teaches and promises us that God will not permit us to be tempted above that we are able and that there will always be a way of escape.

Harry Golden tells the story of an actor who with his wife and child lived during the depression in the hotel he managed in New York City. The actor could not get work and Golden "carried" the family for some time. The man was down to his last nickel. He decided to spend it by making a phone call to inquire about a job. In the phone booth he found a doctor's satchel packed with bills. He took it to his room, and with his wife he counted $37,000 in $10 bills. They decided to keep it. It was an answer to prayer at a time when they were literally penniless and in debt. During the night the actor struggled with his conscience. The next morning he told his wife he had decided to take the money to the police. He did and was told the money was counterfeit. He saved himself a lot of trouble. More so, the man experienced a victory over temptation. Every one will admit that it was a terrible temptation to keep the money under the circumstances. Yet honesty won out.

This can be our daily experience. Through the power of Christ, we can win over the world's temptations by saying "No" to Satan. We can say "No" to ourselves when evil desires arise. The fight to live a Christian life can be won by faith in Christ.

II

Since Christ is the Victor, we can share in his victory over our enemies. Every man of character has enemies. He who claims he does not have an enemy in the world is a mollycoddle of a person. If we have enemies who desire our hurt or downfall, what shall we do to protect ourselves and win over them?

Let us ask who is our greatest enemy? It is one's own self. You and I are our own greatest enemies. We defeat ourselves. Our attitude and spirit are most often the cause of our downfall. It is quite possible for a man to defeat the world and over-

come any problem, but at the same time to fail to win over himself. Take the case of Alexander the Great. When he defeated the last nation of the then known world, he wept because he had no other nations to conquer. Yet at age 30 he died because of alcohol. He could defeat the world, but he could not overcome himself.

To overcome self is our biggest fight. Can we win? If we are in Christ we can. All things are possible with Christ. Many are content to continue as they are. They say they cannot help what they do because they were born that way. This is not true. A man can change — right now. By the spirit of Christ, you can take a new attitude toward life, you can be motivated by a different spirit, and you can rise above your selfishness. Paul tells us that he who is in Christ is a new creation. When you let Christ in your life, you gain a victory over yourself. You can say "No" to yourself. Under stress and provocation, you can control yourself. When that victory over self is yours, you will have peace and poise, security and serenity. There will be confidence and assurance.

Not only are we our own enemies, but other people can be our enemies. What shall we do about them? How can we put them down and erase them?

One thing we can do is to become angry with them for their nasty acts or attitudes toward us. They can burn us up inside. We can let them upset us. If we permit them to anger us, we have lost the battle. When Sister Kenny was a small girl, she had a tendency to get very angry at those who opposed and embarrassed her. Upon one occasion her mother called her and said, "Anyone who angers you conquers you." In later years when Sister Kenny was in America and received much ridicule from doctors for her method of treating polio victims, she remembered the words of her mother. In spite of all the severe criticism she received, she seldom became angry. By this she proved who was the victor.

By the spirit of Christ we too can overcome our enemies when they criticize or condemn us by not resorting to anger often expressed in profanity and slander. We will hold our tempers and keep the blood pressure low. This is by no means easy to do and we may not always be able to do it. But a true Christian increasingly manages to control his anger, for he knows that whoever angers him conquers him.

In addition to anger, we can hate our enemies. When our enemies are nasty to us, it seems they deserve our hatred. It is easy to shut the enemy out of our hearts and lives. We will have nothing to do with them. If there is any necessary communication, it will be done in a cold, formal way. Yet this is not Christlike. We understand this, but how can we overcome our hatred?

Jesus overcame his enemies by by refusing to hate them. Even on the cross, he prayed for their forgiveness. He taught, "Love your enemies." We should not hate even on a selfish basis. It hurts the hater more than the hated. Hatred corrodes and sours the soul. It keeps the hater upset, and he is mentally disturbed whenever he thinks of the enemy. For our own mental and emotional health, we should not hate.

A better reason for not hating is the possession of the spirit of Christ in our hearts. Instead of hating, we Christians conquer our enemies by feeling sorry for them, by putting the most charitable construction on their actions, and praying that they may change. Try this method and you will see how wonderfully it works. Your enemies will no longer trouble you. You will be free from them.

III

Since Christ is the Victor, we can conquer too over death. Because Jesus rose, we shall rise. Because Christ lives, we shall also live through eternity. Paul says that the last and

greatest enemy of man is death. We do not mean physical death, for it is a physical phenomenon. All men, both Christian and non-Christian, naturally die. What we mean is victory over the power and fear of death. Most people are afraid to die. They shrink back from the thought. Most of our fears are basically the fear of death. Why are we afraid of this or that? Because we might fail or get hurt or be embarrassed? If we push the matter to its logical end, we see that the worst that could happen is death. That is what we basically fear.

When you last visited a cemetery, did you notice how some bronze plaques or monuments have the names of people still living? Their names are already carved on the stone or bronze plaque. The date of birth is given. A blank is left for the year of death. There is something depressing about that. It seems to say that these people know exactly what their end shall be. Life is a dead-end street blocked by a grave. As they visit the grave, they see their names and say, "This is where I will end up." Here, on this spot, my destiny is six feet under ground. Is this really the end of life? Is that all that life means? What is the sense of all this living, struggling, fighting for the right, and accumulating physical security when some day it will all end in a grave?

When a Christian looks at a grave he does not have this thought. For him the grave is merely the repository of his physical counterpart as a man. Beyond the grave there is life in Christ and with Christ in heaven. Really there is no death at all. Christians laugh in the face of death. Listen to Paul give the shout of victory as he stands at a grave: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who gives us the victory through our Lord Jesus Christ."

This victory over the fear of death makes a big difference in our lives. When George Tomlinson, once Minister of Education of England, was in his last illness, a friend asked him where he got comfort in his last days. He replied: "I find comfort in this, that I shall win either way. If I get better, I shall go home and rest with my wife. If I don't get better, I shall go to heaven and rest with my Saviour." That takes away all the dread and fear of death. If enemies do their worst and kill the body, they cannot kill the spirit or soul of a man. The body they can take, but the real person lives on with Christ who gives the soul eternal rest.

This victory means something when we lose loved ones. We will not grieve unduly for them for we know that by their faith in Christ they are with him. Where Christ is there is beautiful life. It is a blessed state of joy and peace. Life there is far better than the best life on earth. Even in our sorrow of losing a dear one, down deep in our hearts we are glad for our friends who have passed on. The dead person is not identified with the body. We do not put the person in the grave, only the physical remains. As we go through with the funeral arrangements, we are free from the thought that this is the last time we will see the friend. That person is more alive than we are at the time. He is with Christ in all joy and felicity. When we have the faith to accept this truth, we shall be free from excessive sorrow. We shall win over grief.

In the third century the Roman Emperor, Diocletian, hated the Christians. For ten years he ruthlessly persecuted the church. At the end of this time, he felt he had wiped it out. To celebrate he had a medal struck with these words, "The Christians are no more." He called his lieutenants and dignitaries together and gave each of them one of the coins and celebrated the supposed victory.

What is the situation today? Diocletian is dust and the medals are museum pieces. The church today is stronger, more alive, and more in-

fluential than ever in history. The enemies of Christ and his church will have the same end as Diocletian. Christianity is on the march. It is saturated and permeated with the spirit of victory. At times the cause of Christ may be in retreat, but it always comes back more powerful than ever. The day will come when the kingdoms of this world will be the kingdom of our Lord. In God's good time, Christ will return for the final battle with evil. God will win this battle. Satan will be permanently destroyed. The Book of Life will be opened, and all whose names are written therein will go with Christ to heaven to live in eternal peace and joy.

This is no time for a defeatist attitude. Christians are on the winning side of this world's conflict. We have hope and optimism about the outcome of this cosmic conflict. We share in the victory of Christ. Because he lives, we live. Because he won, we win. Because we are identified with Christ through faith, we can live our daily lives radiantly and triumphantly. This is possible because Christ is our Victor.

EDITORIAL COMMENTS from page 2

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—C.L.A. and C.L.W.

WORTH QUOTING from page 2

And so I'll keep my head in sight.
A smile as small as mine might be
Precisely their necessity.

Emily Dickinson

* * *

Walking with God brings a dynamic which enables us to outlast fatigue and discouragement in the life of devout discipleship.

Gerald O. McCulloh

* * *

Prayer is more than an occasional cry; it is continual communion.

Rita F. Snowden

* * *

Take me from the tumult of things into Thy presence. There show me what I am, and what Thou hast purposed me to be. Then hide from me Thy tears.

Alistair Maclean

* * *

The world has still in Jesus something to grow into instead of out of.

Winston Churchill

* * *

H. G. Wells once pictured Jesus as "a hunter sweeping across the world digging men out of their little burrows of respectability."

* * *

Nancy Price, the distinguished British woman of the theater, writes of her mother: "The Bible was her familiar friend, and she was well-acquainted with all the old philosophers; the better to appreciate these, she started learning Greek at eighty." Then follows a glorious tribute: "She filled her mind with the best to the last."

* * *

The Son of Man comes in queer shapes and forms, in new duties, and I think particularly in the distasteful

(Continued on page 28)

IS THERE SOMEONE WHO CARES?

T. Leo Brannon, Carrville Methodist Church, East Tallassee, Alabama

Master, carest thou not that we perish?
Mark 4:38

A well-known gospel song titled "Someone to Care" includes these words: "There is someone who cares for you." Many people, however, question this, for, bowed down with burdens and often defeated by the anxieties and perplexities of life, they feel that there is no one who cares.

"Loneliness, just plain, plain loneliness," replied a famous doctor recently when asked to name the most devastating disease today. "The longer I practice," he added "the surer I am that there's no condition so acute, so universal."

The Psalmist was voicing the inner feeling of many of us when he wrote, "No man cared for my soul." The feeling of being left all alone to struggle with life is familiar to all of us.

I

There are multitudes who do not find it difficult to believe in God, but find it almost impossible to believe that He is concerned about them and their problems. "Why should this great God who runs this vast universe give thought about me?"

This is not a question we can lightly pass by. In order to live at peace with ourselves we must seek the answer. We say pious phrases that indicate nothing except serene trust, and yet this strange feeling keeps prodding our hearts. We wonder if God really understands and cares about my heart aches and my problems. Does anyone really care?

When we see the suffering and tragedy in the world — and sometimes feel the intense pain ourselves — the question becomes real to us. Sometimes we wonder if life is worth the trouble. Often life seems cold, hard, and granite-like to those who have been oppressed by it.

In a world torn by fear and misunderstanding, crowded by homeless people, burdened with stress and strain, it is difficult for us to make our own the familiar words of Browning:

> God's in His heaven,
> All's right with the world.

Again, we are forced to acknowledge this as we walk up and down the halls of any of our crowded hospitals. Notice the tired, weary, worn faces of the people. Feel the pain etched out in the faces of the patients. Read for yourself the question in the hearts of these burdened ones, "Is there someone who cares?"

Even for those who are religious the question comes. This is really the question in the heart of Elijah when he slumps down under the juniper tree and prays for death. The victories of the mountain could not sustain him now that the loneliness of the valley was overwhelming him. The strong and sturdy, the weak and fragile, all alike have those times when it seems that life has gone limp on them.

Thus the question of the distressed disciples on the storm-tossed seas is an ever-recurring one: "Master, carest thou not that we perish?"

II

There are several ways to respond

to this question. Not all are equally satisfactory. And it is assuredly true that the answer we give determines how we stand up to life.

Two Hollywood actresses were overheard talking. Said one to the other, "Oh, I didn't know that you believed in astrology." "Why, yes," replied the other, "I believe in everything a little bit."

Perhaps the trouble with many today is that they believe in everything a little bit, but not a whole lot in anything.

There are those who believe that life is purposeless, so why expect someone to care? They say that life is just one big rat-race. "Full of sound and fury," true enough, "but signifying nothing." Therefore, their idea is to look out for number one and avoid as much trouble as possible. This is their way out of the dilemma.

Others hold up under the burden as long as they feel they can, and then they simply surrender. In black despair they cry out, "What's the use?"

Before we say too much in judgment, all of us would do well to evaluate the answers we have given. For instance, how many times have we heard the insipid thought expressed, "There are brighter days ahead"? Little hope this offers for the person who has just lost the dearest on earth or for the man who has watched as life seems to crumble at his feet. He is not at all sure that he wants to be around when those brighter days come. So what if it is "all for the best"? Would you really expect the one whose heart is bleeding and worse than broken to receive comfort from such a thought?

Possibly the most popular answer is expressed in the phrase, "What is to be will be." While meant as a compliment to Almighty God, it really is an insult to the grace and intelligence of God. According to this answer, there is no one who cares, but there is someone who causes all our troubles.

Certainly God has ordained and predestinated certain things. But they are for man's good and not just to burden and break him. If God is like this, then Christ is not a true representative of what God is like. The only help we can find is to grit our teeth and bear it. But merely to fold our hands, force a holy smile, and say, "What is to be will be," is not the answer we seek.

III

For the answer that is truly convincing we go to the Bible. Here we find the message of God. "I will be with thee and the waters shall not overwhelm thee." And God's Son promises, "I will never leave thee nor forsake thee."

God doesn't promise to save us from the troubles and trials of life. Christian faith is not an innoculation from hardships. Rather God promises something even better — to be with us through them all. God visited earth to make more real to us His Fatherly concern for our plight.

The Lord Jesus emphasizes God's concern for us when He says, "Are not five sparrows sold for two farth ings, and not one of them is forgotten before God. But even the very hairs of your head are numbered. Fear not therefore: ye are of more value than many sparrows."

Perhaps you are thinking that this is just wishful thinking or hopeful dreaming. And we must shout back that this is neither dreaming nor hoping, but a certain fact. Harry Emerson Fosdick puts it plainly when he says: "If God is good in any sense imaginable to man, then He cares for His creatures, has a purposeful meaning in them, and regards them with solicitous concern."

So the assurance of Christ to every man that "God cares for you" is the faith we need. It is this sustaining grace that enables a man to stand the tallest when he is forced to bow the lowest. "When I am weak then am I strong," said the Apostle Paul. Only in our weakness is His strength

made manifest. The poet has well expressed it in these words:

It's easy enough to be pleasant
When life goes by like a song;
But the man worthwhile
Is the man who can smile

When everything goes dead wrong. These words were printed on placards and placed in the street cars in San Francisco following the earthquake and fire in 1906. They suggest a faith that goes deeper than a merely casual acquaintance with God.

Out of his personal acquaintance with God the Psalmist said: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The Lord of hosts is with us; the God of Jacob is our refuge."

"Our urgent need," says J. B. Phillips, "is to discover God, the God of hope, in the present strain, in the complex problem, actually at work in the given situation. For He is either a present help or He is not much help at all."

It was this God of present help that a woman had known, when death had dealt her a fatal blow in taking her "dearest one." There have been others like her across the years. Perhaps you have known such ones. For a young woman like her it seemed that life had stopped before it had scarcely started. The valley was long, hard, lonely, deep, and dark. Left with the solemn and serious responsibility of molding the lives of her little ones, it seemed almost more than she could bear. Then there was the Presence, not touchable but strongly felt. So much so that she wrote her pastor some time later that through it all she had never walked alone. Always the Presence that brings comfort and courage met her when she turned the dark corners of the valley.

This assurance and this faith can be ours, too, if we will "cast all our care upon Him" and—if we will trust this God of ever-present help in the midst of life's storms.

WHY IS THERE SO MUCH GOODNESS IN THE WORLD?

Theodore P. Ferris, Trinity Church, Boston, Massachusetts

This sermon is addressed to a question that up to this point in my ministry no one has ever asked me. Never in any confirmation class, or in any young people's conference, or in any public discussion group has anybody ever asked me why there is so much goodness in the world. Or, to put it more concretely, nobody has ever asked me the question, Why are so many people so good? But I ask it, and I ask it of myself increasingly often.

In other words, the thing that impresses me more and more as I go on through life and meet more and more people, is not that there is so much trouble in the world—this fact, of course, never ceases to impress, nay, to haunt me—but the thing that impresses me more and more is that there is so much goodness in the world. The thing that impresses me is not so much that there are so many delinquents, both juvenile and adult, but that there are so many people who are not delinquents. The fact that surprises me is not that two men carelessly passed by on the other side, but that one took the trouble to stop and do what he could to help a total stranger.

I

The whole question is brought into sharper focus when you stop to think about the Christian view of man. Of course, I cannot ask the question without seeing it in its relationship to the

Christian view of man which I have been taught by the leaders of Christian thought, and which I have tried to understand and interpret. When you stop to think of this, you realize at once that Christianity has always taken a pretty dim view of man. According to Christianity, man is made in the image of God, but he has spoiled the image; and sometimes he has spoiled it irreparably.

One of the theologians of our day that I turn to, and always with great reward, is John Whale, the English Presbyterian. In a book on the Protestant Reformation he expresses the Christian view of man in a sentence like this: "Every child of Adam is strangely corrupt at the center of his moral being." He goes on to put it even more dramatically when he writes, "The pilgrim making his way to the Celestial City is also a wolf to his brother man." In other words, Christianity has always had the insight and the perception to see that we are complicated beings at best, and that while we are admirable on one side of our nature, we are often contemptible on the other side.

I know that when I look into my own life, it is true. I know that when I look at myself honestly and objectively (and heaven only knows that none of us often does it as honestly as he would like to do it) but when I do do it, I know and acknowledge to myself that almost never, if ever, is anything I do entirely divorced from selfishness. I know that. I know that, as I go about my ways, no matter how I try to see myself objectively, no matter how I try to let the highest in me take over and lift up the lowest in me, I know that my eyes are always partly blinded by myself, and that my efforts are never completely successful.

And I know other people who more than justify this Christian view of man. My father was a criminal lawyer, and I was raised and bred on the true stories of crimes that certain members of the human race had been able to accomplish. And I am a minister. In one sense, I am protected from the rougher side of life and from the poorer side of human nature. Most people put their best foot forward when they meet a clergyman. But in another sense, as a minister I am exposed to the worst that is in humanity because there are many people who take great satisfaction in sticking pins into the person who is the official representative of the good life, and some people say and do things to a minister that they wouldn't dare say or do to anybody else.

I know, therefore, something about the lower side of life, not only from my own life, but from the people I have dealt with. I know how mean they can be, and how shrunken they can be by their prejudices, and how lethargic and complacent they can become; how devilish they can be when they are on the defensive, and how cruel when they take the offensive.

And yet, the thing that keeps coming back to my mind over and over again is this: in spite of this downward drag that all people are subject to, I see people everywhere who sometimes rise to incredible heights. If I could put one thing down about my life in the ministry up to this point, it would be the opportunity to know intimately hundreds of wonderful people. I don't know how they stand in the sight of God. I don't presume to know that. But when they die, I have no inclination to ask God to pardon them for their wickedness. I only want to thank Him for the wonderful way in which they have radiated within the limitations of humanity His goodness. I have known hundreds of people like this, and therefore my question is, Why is it, in a world in which it is so easy for a man to go wrong, with so many of the cards stacked against him, that so many men go so magnificently right? In other words, why are so many people so good?

II

You can see by now that this ser-

mon is as much concerned with the question as it is with the answer, because the sermon is half over and the answer hasn't begun yet. There are several possible answers that different people might give. Some people might say that people are good because they are afraid to be bad, and I suppose there is something in that. There are very few people who have not been saved from making a foolish blunder because they were afraid that if they did, they might suffer heavily for it. But that isn't the real reason why people are good. Goodness by compulsion is not real goodness; goodness must be completely disinterested to be really good.

Some people might say that people are good because it is to their interest to be good, and there is something in that, too. It doesn't take a very shrewd-minded person to know that he is better off when he is good than when he is bad. But that isn't the real reason why people are good.

There is one basic reason: People are good because God is good. The Source and Ground of existence is good. In Him there is no evil at all. Evil has no power to create, only to corrupt that which already exists. God is good, and God made man. A good God cannot make a bad man. He can give him chances to be bad, and He can put him in a world surrounded by influences which are bad; and the man that He has given the freedom to be good or bad can and often does take full advantage of the chance to be bad. But no matter how the man may blur the original image, he can never completely rub it out.

One man made this comment about Francois Villon: "He recklessly consumed himself by debauchery, pain, and drink, but somewhere amid the escapades, jails, and gutters, he managed to produce a few matchless poems." He rubbed the divine image until it was hardly traceable, but he couldn't rub it out, and every now and then it burst out in a sudden gleam of unimaginable splendor. So it is with the rest of us.

When people like you and me are good, it is because it is our better nature to be good. We are the offspring of the good God who made us something like Himself, and from time to time we are able to move the blocks and obstacles out of the way of His creative spirit, and then we stand up as sons of our Father who is in heaven, and show to the world our true kinship with Him.

And, of course, if you go further and try to see why people are good, you can say that they are good because goodness is contagious; it is a catching thing; it spreads. Look at the people you have known in your life, the ones you immediately begin to think of as I talk about good people. Isn't it true that in every single case that person has been exposed to one or more good people who have left an indelible mark upon him?

Rufus Jones is one of the people who has made a lasting impression upon my life. Although I never met him, I turn to him when I thirst for goodness. When you read about his life, you see that it all started in his home, with his mother and father, in the small country town in Maine where he was brought up, and in the Quaker life that his family lived, with the simple devotions that were as much a part of his life as his meals. He caught his goodness there and from them.

There are people who haven't had the advantage of a family like that. They get it, perhaps, from a teacher. One of the men who has meant most to me in my life, and whom I admire extravagantly, lost his father when he was a small boy. His mother did the best she could to bring him up under rather difficult circumstances. You can't talk to him for a half-hour about the springs of his life without his going back to the headmaster of the school and to his wife. There, in that school, two good people made a tremendous impression upon him, and it was the influence of those good

people on him that had a great deal to do with his own goodness.

I often wonder what would have happened if Paul had never run into Stephen and in that young life, so dedicated and so unselfishly given away for the thing that had captivated him in Christ, had not seen the goodness that began to change his own life. It might be worth something to ask yourself what happens to people when they run into you. Is your goodness the kind that is catching?

Pursuing the same thought, beginning with the fact that God is good, that in good people goodness is contagious, there is one further step and that is that goodness is never more appealing than when it treats someone who has been bad as though he were good. Never is goodness more appealing than when it reaches out to a man who has made a mistake and treats him as though he were good. That is the thing that changed Paul the Apostle. He knew that he was a sinner, just as you and I know it when we look into our own lives. It isn't up to us to judge other people, but we know that when we look at our own lives we have fallen short of the glory of God. Paul knew that, just as we know it. But when he looked at Christ on the cross, he knew that He was not a sinner, that He did not have to die, that He suffered and died for him. The thing that changed Paul's life was the fact that while he was yet a sinner, God cared that much about him.

III

I read not long ago a review of a moving picture called "The Gates of Paris." It is about a young man in a stolen car who falls asleep at the wheel and crashes. He hides out in a shack on the outskirts of Paris, and there he is finally discovered by the person who really belongs in the shack and who turns out to be the neighborhood bum, described in the review as "a charming, aging lunk who drinks all night, sleeps till noon, lives off his ancient hard-working mother, and sulks because nobody loves him." All at once, the review goes on to say, "everybody notices an amazing change in the bum's behavior. And what is responsible for the change? A small thing. A good-for-nothing has discovered that he is good-for-something, if only to hide a criminal from the police." The good-for-nothing, mark you, was good to begin with in the sight of God and, when he was able to be of use to another person, even though that person was a criminal, his goodness was released so that he could be good for something.

I do not know how deep that goes into the mystery of God and His ways with us, but I have a feeling that it gives us a clue, and the clue is this. If a man, who was good for nothing except to be a bum, could be made good for something by being made useful to a thief, how much more can we, who may be often good for nothing, be made good for something when we are given a Cross to carry for Him who is the salvation of the world.

NEVER WALK OUT ON YOUR DREAMS

Joseph Blakey, Trinity United Church, Smooth Rock Falls, Ontario

> And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
> Mark 2:14

On the face of it, it's utterly incredible, this story in the Gospel. There's the picture of a tax-collector sitting in his office. He is a man despised because he lived outside the pale of regular Church circles; held

in such contempt that his word wasn't even accepted in a court of law; and so greatly loathed that you mentioned his name in the same breath with those who inhabited the squalid quarters of the city. You could have passed him a thousand times in the same day as he sat in his office on the quayside, and the thought would never have entered your head that here there were religious possibilities. And yet along came Jesus and spoke two words, and Levi left his ledgers and followed Him. That's why, on the face of it, it seems incredible. But it did happen.

I

How did it happen? We can explain it, of course, entirely in terms of Jesus. So Jesus, we say, was the Son of God, and something of the divine glory still clung to Him, even in human flesh. He brought into the world sharp gusts of mountain-air from the land of God, and men felt it and responded to it. Peter in his boat, and the peasant woman by the well-side; Andrew on the sea-shore, and the Roman sergeant in Jerusalem: all met Jesus and sensed His glory. And it was so, we say, with Levi. The look in Jesus' eyes; the calm assurance of His bearing; the words spoken to crowds milling outside humble doorways; the deeds of which cripples and outcasts spoke with joyful gratitude—all of these, we might say, made their impact, so that the final, personal invitation from Jesus could not be resisted. "Follow me!" said the Galilean. And like a man awakening to the first scent of Spring and stretching eagerly to the growing heat of the ripening sun, Levi arose and followed.

But surely that wasn't the complete answer. What about Levi himself? Wasn't there something about him that helps us to understand this experience? Of course, by ordinary standards we know next to nothing about the man. We know nothing of the color of his hair, or of the features of his face, or the sound of his voice. But there is something very significant that we do know. There was something in Levi that responded to Jesus. There were chords of music within this man which sounded again under the touch of the Master; there were feelings and emotions, long-buried, that stirred again restlessly in the presence of the Son of God; there were old, familiar dreams, half-forgotten, that immediately sprang to life when Jesus spoke.

II

What kind of dreams were these? They were not, of course, fanciful day-dreams, like those of the modern, teen-aged young lady sprawled in a chair and reading her film-star magazine and conjuring up for herself visions of what her Prince Charming will be like; they were not dreams similar to the grandiose imaginings of the office-boy, who pictures himself seated one day behind the shiny-topped desk of the company president. But Levi's dreams were far grander, and they were dreams that we have all shared.

At the heart of them all is the haunting dream that we really can be religious people, dignified and blessed by our faithfulness to God. Levi must have known that dream! When he looked at his life and realized with horror that it could all be summed up in a monotonous series of regularly-observed office-hours, in neatly-written entries in cash books, and in a meaningless round of social functions; when he looked at it all, he must have been nauseated.

What had become of all the ideals he had cherished as a young man? What had happened to the rosy hopes of youth? Once he had dreamed of being large in spirit, a friend to all, a man at ease in the presence of his God. Now he had nothing to show for the years he had lived except hands that were soiled with stolen money, a reputation that was sullied by the unrelenting greed of his profession, and a name that made kindly, God-fearing men spit in the dust

when it was mentioned.

Is it any wonder, then, that during the drowsy hours of the long summer days, when business was slow and the office empty, that Levi dreamed again? Within him there began to stir a vague restlessness, a growing discontent with his life, a mounting dissatisfaction. The old dreams came back. The old hopes for peace with man and God hammered again for entrance. And Jesus opened the door. Jesus was the key. Jesus let in the roaring floodtide of hope that swept out the garbage. Two words were spoken, and business was forgotten. Levi got up and followed.

III

Isn't that our case exactly? Is there one of us who has not been shattered by dreams like those of Levi? In a quiet moment, with the children asleep in bed, the television silent, and the noise of the traffic outside seeming far off, we've suddenly been appalled on looking at our lives. We've been horrified by its pettiness, shocked by its lack of vitality, and stabbed awake by its absence of peace with God. What happened to the youngster who set out with such high hopes? What became of the young man we once knew? What smashed the youthful aspirations? And then it came, did it not, that restlessness, dissatisfaction, and discontent. In those moments of uneasiness, dreams have stirred. Old hopes were rekindled. God was with us.

We should never belittle these experiences. We should never be tempted into shrugging them off as meaningless melancholy. They are our chance to make the youthful dreams come true. Never become hardened by failure; never be made cynical by the world's callousness. Every man must dream, and with God his noble dreams come true. The Gospel assures us of that. Do you recall the words from that well-loved hymn, "Rescue the Perishing"?

Down in the human heart, crushed
by the tempter,
Feelings lie buried that grace can
restore;
Touched by a loving hand,
wakened by kindness,
Chords that were broken will
vibrate once more.

There it is! The Gospel tells us to hang on grimly to the old hopes. Never discard them. The joy of God can be ours. Shabbiness can disappear. Scarlet sins can become whiter than snow. Dream on! says the Gospel. For it is God who has planted in your heart that restless dream of becoming his son in Christ.

IV

Have you seen a man who has walked out on his dreams? I heard about one not long ago. I paid a visit to a rooming house in Toronto, where I was greeted by a man clad only in a pair of trousers. He was rubbing the sleep from his bleary eyes, though it was two o'clock in the afternoon. He invited me into his shabby little kitchen and brewed coffee on a two-burner hot-plate. Then, relaxing, he talked. In the course of that conversation, he told me of an experience I shall never forget. One day he walked into a Queen Street tavern and ordered a drink. He turned to look at the other customers. One man in particular caught his eye. He was unwashed and unshaven, shaky with the effects of liquor, and, though it was the middle of winter, he was wearing only one shoe. He knew the man. He was a former bank manager. In the days of his youth, this derelict had been acclaimed as something of a genius in the small town where he grew up. Everyone had prophesied great things for him when he became a bank manager. Now he was in a Queen Street tavern. He had left his family; the job was long since lost; and his only friends were his drinking companions. Surely that is a horrifying picture of a man who has walked out on his dreams; a man who has said

'No' to his early ideals, who has slammed the door on his youthful hopes, and then found himself alone in the dark of despair.

But it need not be so. What is your dream? The sweetness of communion with God? The adventure of lively religion? The joy of the presence of Christ? The relief of the forgiveness of God? Dream on! says the Gospel. For your dreams are noble and God will bless them. And in the fullness of Jesus Christ they will come true.

NEEDED: A THEOLOGICAL REVOLUTION

Fred E. Luchs, First Congregational Church, Ann Arbor, Michigan

When Mrs. Jackson wants meat for dinner, she goes to the meat market. When she wants costume jewelry, she goes to the proper counter in the department store. When she wants a dress, she goes to the dress shop. But when we theologians want to find out about the ways of God with men, we go to a set of books. The housewife is wiser than we. She goes to the place where the product is available. If we want to discover God at work in a life, why not study the life of one man in whose life the will of God is evident? If we study Holy Writ, we find stories of God and man meeting in experiences. Isaiah found interaction with God in a personal experience in the temple; Hosea in his suffering; Amos in socal conditions; Jesus in his vocation. Men are meeting God in equally dramatic ways in our generation at Iona, in work camps, in rehabilitation centers, in pilot projects. Men are re-discovering God in our contemporary life. By first-hand experience they study God in the individual life of 1961. But how many of us read each other's books in our attempts to discover God's nature?

"The children of the world are wiser than the children of light." My secular associates go to man to learn about man. They take seriously the dictum of Alexander Pope that the proper study of mankind is man. My picture of God is incomplete until I know how he works in the life of one man. Colleges still consult books, but they have added techniques which go beyond the classroom. Students walk into shops where they learn what causes workers to produce. They visit dock strikers to discover what causes worker dissatisfaction. They sit in the "sacred" Halls of Congress listening to the heated discussions of a bill. Once colleges honored the student who could deal brilliantly with abstract logic, or who could manipulate correctly the verbal symbols, or who could return orally the contents of a book. Professors sat in chairs writing books about each other's books. Students sat across from them in harder chairs writing monographs about theories of men who spoke centuries ago. Once students were chair-bound scholars. Today they are gradually becoming experts in handling concrete situations involving human relations. Delve into the library? Yes, but students need further sources of knowledge. So colleges study man.

Under the influence of Galen, physician of Rome, medicine lagged fifteen hundred years. All through the Middle Ages his system, expounded by pedants, taught the art of medicine by intoning the works of Galen to the rhythmic beating of the rod. Then came the Renaissance. Doctors cast the old pedantry aside and took a fresh start. They learned the structure of the human body from the dissection of human, not animal bodies. To understand the effects of disease on man, they went where we must go to study the effects of God on man—to man.

Formerly industry looked upon the worker as economic man. Had not the books on economic theories

showed the way? Pay him a decent wage, surround him with safety measures, and presto, you have a happy worker. If he got uppity, the foreman "told him off." Industry worked on this a, b, c, and found it was wrong. Now it goes to the shop with notebook in hand and studies this enigmatic bundle of emotions. It learns that what workers want most is to rate with their buddies and to be recognized as important. The books on labor had run out of information, and industry had to rustle out and get new facts.

Society once went to the books to study you. These volumes said you were guided by the S-R bond theory. Given a similar stimulus, you always got the same response. Today society is not fooled by this book logic. It has learned that a criticism which disturbed you on Monday does not even ruffle your feathers on Saturday. Society has further learned that all men do not give the same response to similar situations. Tell ten men that their wives have died, and you get not one but ten different responses.

Let the secular world point the way to religion. How long shall we sit at our desks consulting outworn or modern tomes on theology? It was not the way of St. Francis. He took religion out of the prayer books and cathedrals and gave it to man. He knew what kind of religion man needed, because he lived with men.

Fred Eastman pictures St. Francis finding God not in theological treatises but in the daily struggle. "He did not preach about courage and goodness, poverty and joy; he walked them in on his own two legs. Those who saw him could not help contrasting the warmth of his personality and the simplicity of his speech with the coldness and formality of the priests. They found more power under his patched homespun than under all the rich robes of the clergy. That love revealed itself less in fastings and ceremonies than in friendship to lepers, in sympathy with all classes and types of men, in understanding of the essential nobility, however hidden, in every human heart."

For eighteen centuries following the birth of Christ theologies taught that God did not interfere in man's social problems. He had no interest in such mundane affairs. God had socially planned the next world, but the individual must work out his own salvation in this one—subject to man-made laws similar in cruelty to those of nature's well-known tooth and claw. The economists of the industrial revolution labeled these laws "social determinism." Then came the eighteenth century social prophets. Walter Rauschenbush, Graham Taylor, and Washington Gladden did not read in a book alone that God had a part in slums, segregation, and social settlements. They studied man. They discovered that conditions outside of man affected his relationship with God. They studied these conditions. They improved them and thus improved man's religious nature and developed a new theology.

Barthianism came out of World War I and its aftermath. True, Karl Barth was enlightened by his reading of Romans, but he read that holy epistle in the light of Germany's post-war tragedy. Some men follow Barth today because they read his writings; others are Barthians because they have found that his experiences mirror theirs. If theology aims to translate man's religious experience, it must follow the latter trend. Bookish theology gives us no true picture of man's religious nature. Writers can get us off the track by persuading us to follow their abstract thoughts. Let us follow earthy and spiritual man in our search to find out the ways of God with men.

To find the attributes of God, let us go where we can find His nature. What "thing" resembles Him? Does that "thing" picture God? According to Genesis we have a perfect picture of Him. We have a "thing" which pictures God. Then God said, "Let us

make man in our image, after our likeness." If the Bible speaks the true Word, then let us heed it.

If we look into the lives of the men who have learned "new" insights into the nature and character of God's relationship with men, we may discover some surprising things. One man in deep sorrow finds his relationship with God deepened; another is disillusioned and embittered. One man in suffering develops new sensitivity in both his relationship with God and men; another becomes hard and cold. The Isaiah of the Suffering Servant songs anticipated the quality of life in God that Jesus lived. And it was out of the group suffering of the Exile and his personal pain as a prophet in such times that he found this new aspect of God. Instead of re-reading the law and the prophets, this man studied the lives of his contemporaries and found that God revealed himself even in a time when the city of God lay in a desolate heap.

A minister must know what happens to men in times of joy, sorrow, suffering, strife, war, peace, famine, flood, or earthquake. But his real task is to know what could happen. For God has entered into history and the lives of men in unexpected times and places. It is the minister's privilege to study the case histories of men of God. Then he can translate the deadening experience into the meaningful; transform the dark days into light; transmute the sodden sorrow into sudden joy. These things have happened in the lives of men of God. They can happen again if we look to the experiences of men who know God and interpret their findings in terms of our own happenings.

What must we do? Study man. At what point does he touch the hem of God's garment? In joy? Sorrow? Suffering? How? Do men differ in their approaches? What approach quickens the union? What type of labor draws Him close and which repels Him? In a steel strike do men find Him? How? What help does God give in divorce? Do "bull sessions" bring Him nearer? In a shared experience do all participants find Him? Can the art forms reveal Him? Why is one man led to His altar through art and another artist repelled? Such questions cannot be answered by conjecture. To find solutions we may even be compelled to let hoary tradition pass us by. We must go directly to man and study the daily interaction between God and him.

Let us then find Him as the pioneers found him:

Abraham in an adventurous journey,
Jacob in a foreign country,
Joseph in defiance of temptation,
Moses in his daily occupation,
Micah in the sufferings of people,
Habakkuk in building a tower.

We have been learning about God from books. We write sermons about God based on other men's thoughts about Him. We follow avidly the latest books by outstanding theologians and make their theology our theology. When shall we leave these second-hand sources and go directly to man where we may study God at work? In our theologies we have wandered too far away from man's epidermis. When will we lay down our volumes on how to find God, and go out to find Him where man works at his lathe, woman at her sink, and youth at his desk? Let modern man emulate his Bibilical forefathers.

WORTH QUOTING from page 17

duty of thinking things over again.

T. R. Glover

Blessed are the frined-makers for they shall be called the children of God.

Harley H. Zeigler

What makes a man a Christian is neither his intellectual acceptance of certain ideas nor his conformity to a certain rule, but his possession of a certain Spirit and his participation in a certain life.

John Baillie

* * *

The church is made up of "saints" in great variety.

Ralph G. Turnbull

* * *

Man is not a sinner because he does sinful acts; man does sinful acts because he is a sinner.

* * *

The mark the carpenter makes on the wood when he misses the nail makes its impression but not that which is desired.

Raymond Wilson

* * *

We didn't get an allowance. My father didn't believe he had to pay us for living at home.

Sam Levenson

* * *

Socrates on the eve of his voluntary death said that the unexamined life was not livable for man. One might vary this great insight and say that, in the long run and certainly when crisis demands choice, the amoral or non-moral life is not livable for man.

Morality is two-fold. It rests upon the real and everlasting distinction between good and evil. In the Bible, soon after its beginning, there is a story of a woman and a man, of temptation and a fall, of sin and endless woe. There are various aspects of the truth of this story of the first human beings, but this one surely is fundamental and takes us down to bedrock. The knowledge of good and evil is what makes man truly man, with a quality that is divine and godlike. Otherwise man is a gifted and superior animal; and there is no good nor bad; there is only what happens to be.

Our time is a time of apocalypse — of revelation; and the revelation is of the reality of good and evil and of the awful and everlasting difference between the two. Take the experience of a magnificent patriot of our day — a man who was willing literally to lay his head on the block for his country. I refer to Whittaker Chambers. In his book "Witness" he tells the story of reading his first anti-Communist book and of the shattering effect it had on him. The book was "I Speak for the Silent" and was by an unimportant Russian technician named Tchernavin who had been suddenly seized for no reason by the secret police. Eventually he had escaped from a subarctic prison camp and had reached Finland. In freedom he wrote a description of slave labor camps and pleaded for those who scream aloud but cannot be heard save in the frozen wilderness. These screams, he said, pierce beyond the mind. They pierce to the soul, because a soul in extremity has communicated with that which alone can hear it — another soul. Then Chambers says: "I did not know what had happened to me. I denied the very existence of a soul. But I said: 'This is evil, absolute evil. Of this evil I am a part.'"

The most important lesson of contemporary history is not in politics, or economics, or military strategy. It is in ethics. It is in respect to the knowledge of good and evil. That this lesson has not impressed the West more, and our own country more, is a condemnation of us. It is an indication of the deep-seated character of the modern intellectual mood which makes Communism logical and makes it possible.

Charles Wesley Lowry

* * *

An evil thought passes thy door first as a stranger. Then it enters as a guest. Then it installs itself as a master.

Augustine

* * *

Our youth now loves luxury. They have bad manners, contempt for authority; they show disrespect for

elders, and they love to chatter instead of exercise.

Socrates

* * *

If you live only for yourself, you are always in immediate danger of being bored to death with the repetition of your own views and interests.

Beran Wolfe

* * *

We are educating students to solve problems that we do not know anything about. Your education should have equipped you to think properly and be able to take the knowledge you have gained and apply it to any problem at hand.

Donald R. Theophilus

* * *

Courage conquers all things; it even gives strength to the body.

Ovid

* * *

There are four things a woman needs to know. She needs to know how to look like a girl, act like a lady, think like a man, and work like a dog.

Caroline K. Simon

* * *

Liberty is the opportunity for self-discipline.

* * *

Be virtuous and you will be happy; but you will be lonesome, sometimes.

Bill Nye

* * *

Vision is definitely affected by glasses — especially after they have been filled and emptied several times.

* * *

A drunkard is a man who commits suicide on the installment plan.

* * *

You have the sadness of one who set out to go very far and ends up by finding himself where he began.

Ignazio Silone

* * *

Dr. Talmage used to say, "I have observed that they who do not know how to rest do not know how to work."

God in His goodness created the earth to revolve on its axis in a way that brings it at stated seasons under light and shade, and He has proportioned the strength of man to those seasons.

Rest is an absolute necessity of life, for without it the body dies. Just as too much excitement and hurry and overwork wear out your bodily strength, so your spiritual life, the life of the soul, becomes faint and weak without rest.

Gwynne W. Davidson

* * *

You may serve without loving, but you will not love without serving.

* * *

Hitting the ceiling is not the right way to get up in the world.

* * *

Keeping a secret from some people is like trying to smuggle daylight past a rooster.

* * *

Religion is meant to be bread for our daily use, not cake for special occasions.

* * *

Love is always building up. It puts some line of beauty on every life it touches. It gives new hope to discouraged ones, new strength to those who are weak, and new joys to those who are sorrowing. It makes life seem more worth while to everyone into whose eyes it looks.

Westminster Teacher

* * *

What parents truly believe in, they can teach and the reward can be a lifetime of happier living for themselves and their children.

Frances M. Russell

* * *

Whatever America hopes to bring to pass in the world must first come to pass in the heart of America.

Dwight D. Eisenhower

* * *

It is in the home that the future citizen is shaped into the ugly American or the beautiful American.

Karla V. Parker

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I believe that the persons named below would be pleased to receive a sample copy of PULPIT PREACHING.

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